Fyke

The Western Luminary.

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AEROSTATION.

Mr. Charles Green's Account of his perilous Ascent from Newbury.

On the evening of Thursday last, Mr. Charles Green, the veteran aeronaut, made his 69th ascent in his splendid balloon, from the town of Newbury, in Berkshire, under the most discouraging circumstances. He was accompanied by Mr. Simmons, a gentleman of Reading, who had been deaf and dumb from his infancy. The following interesting particulars of his tempestuous voyage are thus described by Mr. Green: *Lon. pap.*

"My second ascent from this town since I left London, being announced to take place on Thursday last, all the necessary preparations were made, and the balloon was inflated early in the day. Notwithstanding the morning being very squally, a great number of visitants had assembled on the ground before two o'clock, at which hour we were visited by a most tremendous storm of hail, rain, and thunder, the wind at the time blowing a perfect hurricane, which in a very few seconds cleared the ground of the company, and threatened inevitable destruction to the balloon itself, which could scarcely be kept down, although loaded with two tons weight of iron, and the united exertions of nearly one hundred individuals holding to the net work. The storm continued nearly one hour, when it partially subsided, and between 4 and 5 o'clock the clouds broke up and dispersed; but the wind continued to rage with unabated fury the whole of the evening. A little before 6 o'clock, the ground being filled with company, I entered the car, followed by my *compagnon du voyage*, Mr. Simmons, who had once before ascended with me from Reading; and having secured the grappling iron, and all the necessary apparatus, at 6 o'clock precisely I gave the word, "Away!" The moment the machine was disincumbered of its weights, it was torn, by the violence of the wind, from the exhausted assistants, who had been contending with the combined fury of the elements during the whole day, and bounded off with the velocity of lightning in a south-easterly direction, and in a very short space of time attained an elevation of nearly two miles. At this elevation we perceived two immense bodies of clouds operated on by contrary currents of air, until at length they became united; at which moment my ears were assailed by the most awful and long continued peal of thunder I ever heard. These clouds were a full mile beneath us; but perceiving other strata floating at the same elevation we were sailing, which, from their appearance, I judged to be highly charged with electric matter, I considered it prudent to discharge 20 lbs. of ballast; and we rose nearly half a mile above our former elevation, where I considered we were perfectly safe, and beyond their influence. However awful our situation might have been considered by those on earth who witnessed the storm which followed, it was highly interesting to us, as I had an opportunity of observing, amongst other phenomena, that at every discharge of thunder, all the detached pillars of clouds within the distance of a mile round, became attracted, and appeared to concentrate their force with the first body of clouds alluded to, leaving the atmosphere clear and calm beneath and around us. With very trifling variation we continued the same course until about a quarter past 7, when I began to make preparations for a descent; and having opened the valve, and suffered a quantity of gas to escape, we reached within five hundred feet of the earth: but perceiving from the disturbed surface of the rivers and lakes beneath us, that a strong current of air still existed near the earth, we again ascended, and continued our course until upwards of half past 7, when I determined on making a final descent, which was safely effected in a meadow field in the parish of Cranley, in Surrey, situated between Guilford and Horsham, and 52 miles from Newbury; which stormy, yet, in a great degree, interesting voyage, was performed in one hour and a half. Every accommodation and assistance was afforded us, and the balloon and its appendages being properly secured, we returned to Newbury on Friday morning, and received the hearty congratulations of those who, from the effects of the storm below, had entertained strong doubts of our ever reaching *terra firma* in safety. My companion appeared highly gratified with the novelty of his situation, and I cannot speak too highly of his coolness and presence of mind amidst the surrounding dangers.

EXTRAORDINARY ASCENT.

A Vera Cruz paper of the 27th May, contains an account of the ascent of Messrs. W. and F. Glennie, of the Mexican Mining Company, and Mr. John Taylor of Mexico, to the summit of the celebrated volcano of Popocatepett. They were two days in effecting their object, during which they suffered extremely from fatigue, sickness at the stomach, and head-ache. Their route was over an uneven surface, composed of sand, rocks, and fragments of pumice stone, and for a great distance from the summit, entirely destitute of vegetation. The Indians who accompanied them, became so alarmed on the second day in consequence of the large stones, upon which they were sometimes compelled to place their feet, rolling from under them and tumbling down the sides of the mountain with a tremendous noise, that they refused to proceed; and the gentlemen were necessarily compelled to leave behind them the instruments necessary in making astronomical and other observations. Soon after leaving the Indians, they passed the clouds, and encountered precipices which were surmounted with the greatest difficulty and danger. On the summit of one they halted, and found by observation, that they were 16 893 feet above the level of the sea. From this point, the vast and magnificent city of Mexico appeared only as a speck in the almost boundless space around them. Here, they began to feel a pain in the head and disposition to vomit, which so affected their guide, that he was unable to proceed. The travellers, however, determined to go on, and after incredible exertions, suddenly found themselves on the brink of the crater, at a moment when they were about to sink down under severe pain, difficulty of breathing and nausea. They were at first astounded by the noise made by showers of stones, perpetually ascending from the unfathomable gulf, and they involuntarily shrunk back from the appalling scene. It was sometime before they were sufficiently recovered to consult the only instruments they had brought with them; in the barometer the column of mercury had risen more than 15 inches, and that in the thermometer, varied from 33 to 39 degrees. They found that almost all the stones cast up by the frequent eruptions, fell back again within the crater, and that the noise rose and subsided from time to time, in a manner somewhat resembling the roaring of the sea, occasionally sending forth clouds of ashes and smoke with a noise like thunder, and then moderating so as scarcely to be heard. The crater appeared to be nearly in the form of a funnel, of immense depth, the mouth nearly circular, and about a mile in circumference; the brink on the north side was covered with snow, and on the south, so broken and narrow, that it was difficult to walk upon it. On the approach of night, they descended to the spot where they had left their sick guide, with the intention of returning to the crater in the morning; but they found him so extremely ill as to render it necessary to remove him immediately to a situation less elevated, where he could receive assistance. The highest point to which they attained, was 17885 feet above the level of the sea; and this is the first attempt to reach the crater which has ever succeeded.—*Charleston Obs.*

How much evil one Christian may prevent.—A correspondent of the Philadelphia Recorder states, that the arrangements for a great *Trotting Match*, at Bristol, near that city, were unexpectedly overthrown on the 2d ult. in a manner somewhat novel. On the day previous to the intended sport (Sabbath) a large number of persons of every description of character, from those who would rank high in life, to the very dregs of creation, began to assemble from Philadelphia, New-York, Boston, and other places. The ground was selected, booths and tents arranged, liquors of all kinds abundantly furnished, apparatus for numerous games prepared, and renowned sportsmen and petty cheats were all furnished with refreshments and amusements suited to their tastes, dispositions and purses. On Monday morning, after the preliminaries of the match were agreed upon, and every thing prepared for the momentous contest, "an eminently conscientious and exemplary individual" presented himself, and to their utter confusion and dismay, declared to the parties immediately concerned, his determination to enforce the law of the State to the utmost extent, if they persevered in its violation. The decided manner in which he spoke, and the weight of his character, as a citizen and a Christian, produced the desired effect. The sport was given up, the multitude dispersed, and, in a few hours, the town, which had been literally inundated by the most dissipated and irreligious portion of the community, was restored to its former order and quietness. *Ib.*

A RATIONAL WAY OF CELEBRATING INDEPENDENCE.—The fifty-first Anniversary of the Declaration of Independence, says the Worcester Yeoman, has been celebrated in New-England with very little parade. In comparatively few places were there any preparations for a formal celebration. In Boston there was the usual notice of the day by the municipal and the State authorities, and religious services in several of the churches.—In Salem no other than religious services were announced; and in most of the principal towns, whatever there was of parade proceeded chiefly from the young men. After the unusual demonstration of joy at the last Anniversary, there seems to have been a general willingness to dispense, for one year, with the bustle and fatigue attending a splendid celebration. To a great extent, also a sentiment prevails that a more quiet mode of noticing the Anniversary is not only more comfortable, but quite as rational; and therefore in many instances, those who have heretofore participated in more showy and boisterous manifestations of gratitude, have been content quietly to assemble and congratulate each other on the return of the Anniversary, and to offer, in religious services, their ascriptions of praise to Heaven for the blessings of Independence and for the manifold favours bestowed on our privileged land.

From the Vermont Chronicle.

SPEECH

Of the Rev. BERIAH GREEN, *of Brandon, at the Second Annual Meeting of the* RUTLAND COUNTY FOREIGN MISSION SOCIETY, *June* 26, 1827.

Not many years ago, a young man, whom I love to call a dear friend and Christian brother, touched with the wants and woes of the red children of the forest, went forth among their dwellings to toil for their salvation. I knew him to be a choice spirit—a man who was habitually animated with Christian zeal and governed by Christian principles. When he went forth to the wilderness, I expected to hear that in the various walks of missionary usefulness, he was proving himself to be a judicious, and devoted, and efficient Christian laborer. Nor was I disappointed. From various quarters, & on high authority, he was reported to be a precious pattern to all around him, of cordial and steady devotedness to the great object which had drawn him forth to the Indian's country. All who knew him said, that to compass this object, he was putting forth wise, strenuous, and persevering efforts.—Not very long ago, this Christian brother put his feet upon my threshold—seated himself in my domestic circle.—Right glad was I to see him. But I was not glad to hear that he had left the object of his care—the children of the forest, through the pressure of ill-health. He had come to breathe again his native air—to ascend the mountains, and traverse the valleys of Vermont, with the hope of mending a broken constitution—of regaining his lost vigor.—Nor was I glad to hear that he had impaired his health and wasted his strength by confining himself to poor food, and subjecting himself to excessive labor. Why did he work beyond his strength? And why, especially, when his labors and self-denials were so various and severe, did he not indulge himself in those cheap but needful comforts which the poorest man among us is able to command? Alas, said he, however cheap and needful may be the comforts you describe, the Christian public will not bear us out in procuring them. It is not enough, to satisfy the expectations of our brethren at home respecting us, that we abandon the land of our nativity, pitch our tents in the wilderness, and devote ourselves, spirit, soul and body, to the missionary enterprise.—They seem to think us bound to be satisfied with the hardest labors—the severest self denials—the coarsest fare. The man who amid the greatest plenty, gives his dollar or fifty cents a year into the missionary fund, would talk loudly and sourly of our extravagance and love of ease, if we were to make, at any expense, however small, such provision for our health and comfort as the case demands. And we bless GOD—and the smile that sat upon his countenance as he spoke, would, I am sure, have graced an angel's face—and we bless GOD our Saviour for the privilege of laboring in the missionary field on these—on *any* terms.

It is delightful to witness the exertions which at different missionary stations, are made to fasten on the young mind the truths of the Gospel—to breathe upon the tender heart the spirit of Christian piety.—What a harvest the seed thus sown may produce. Even now, it is our blessed privilege to know that in some cases it has brought forth thirty fold, in some, sixty, and in some, an hundred!—But it is not a pleasant thing to see pagan youth and children retire from the mission house, *heavy hearted*, because they cannot be taught the things they *must know*, or perish. And why is this? Why is *any* child, who is willing to be taught, turned away from the mission school? And why are not these schools increased up to the utmost extent to which they *might* be gathered? Why? Because the church will not bear out its missionaries. I am told, in thus improving every opportunity of doing good—in thus extending to the farthest limit, the sphere of their usefulness. The missionary fund is by no means adequate to the demand for Christian instruction which is made at almost every missionary station. Pagan youth and children must live and die in fatal ignorance, because professed Christians refuse to furnish the means of instructing and saving them!

It is a most painful thing to think of, that even now—so many ages since the SON of GOD went up in triumph to the mediatorial throne, a frightful majority of the human family are living and dying in utter ignorance of His redeeming power and tender mercy. And this, when scores of pious men may be found, who burn with desire to go forth and point them to His Cross. Why, then, are they not sent forth, as angels of mercy, to proclaim far and wide the truths of the Gospel? Because, I am told, the missionary fund is not equal to the exigencies of the case. The church cannot *afford* to send forth such a "company of Christian preachers," as the wants of the heathen world demand.

Had Paul heard the statements I have set forth, his great heart would have bled. He would have panted to multiply himself into a thousand missionaries, who "might spend and be spent" in extending the limits of the church. And even I felt my heart ache within me. I ventured, for I could not help it, to fix my eyes upon the state of the church, to ascertain, if I might, whether its *deep poverty* forbade it to afford efficient help to a needy, suffering world. The poverty, which I had been taught to expect, I did not find.—Nay, I saw much of worldly enterprise and thrift. I saw, indeed, the tug of labor—but the tug of labor largely repaid by golden gains. As the fruit of wakeful industry & careful economy, I saw professed Christians on the right hand and on the left, surrounded with plenty indulging in the elegancies and luxuries of life rejoicing in the smiles of a bounteous Providence. And I said to myself: Is this the community which is so borne down with deep poverty, that they cannot pity and help the poor and needy, who without their charity must miserably perish:—so oppressed with feebleness, that they cannot urge forward the triumphal chariot of their sacred King? For what purpose do they toil, and thrive and heap up gain? Silver and gold—much merchandise and cattle upon a thousand hills, I see in the possession of the church: For what end were these treasures amassed, and to what use are they to be devoted?—After narrowly examining this matter, I perceived, that one professed Christian, moved by the lust of lucre, was raking golden straws together, through *ambition to be rich*. Another thought verily he ought to turn the key upon his rusty dollars against the demands of wet weather, when it should arrive. But the general end, for which property was industriously hoarded & anxiously guarded, was to provide an inheritance for beloved children. And many a man, who seldom quoted a passage from the Bible for any other purpose, could tell you—promptly, flippantly, and with much assurance tell you, that "he that provideth not for his own household, hath denied the faith, and is worse than an infidel." And he feared to be guilty of such rank impiety, as that of filching from his own offspring a single dollar, to which on the ground of heirship, they might think themselves entitled—though that dollar were demanded by the will of the SON of GOD and the wants of a dying world!

A few particulars which I gleaned from the history of a professed Christian, who made it the leading object of his labors to provide an inheritance for his children, struck my mind and interested my feelings not a little. He welcomed the tug of labor and the sweat of toil, he said, because he *loved his children*.—And yet he gave those children a scanty, stinted education, because the means of instruction were so *expensive*. The riches of science and the refinements of literature he could not *afford* to bring within their reach. And what weighed a great deal with him was the firm persuasion, that they could "make money," and what was more, "*keep it*" when gotten, without much mental cultivation. Little more was he disposed to make heavy sacrifices for the sake of their moral and religious improvement. Few burdens galled him more than the parish tax. And one day, when he had measured up a little grain to furnish his minister with bread, he declared, with much ill-nature and vehemence, that he would rather see the pillars of every religious institution in the town totter to their overthrow, than to increase his annual tax for their support, by a single farthing. And so 'twas plain, however he might love his children, that it was not their intellect or their immortal souls, on which he fastened his affections. Intellectual improvement and moral cultivation were light things with him, compared with *real estate*; with rock, and dirt, and such *solid* things, accurately described, well cultivated, and held in "fee simple." When grey hairs began to spring up upon his head, he thought to bless his children by "settling his estate upon them." One of his younger sons, who had greatly endeared himself to his father by his skill in acquiring property, and his vigilance and resolution in keeping it, received the "home farm," on condition of securing to his parents their "maintenance during natural life." Their maintenance they received; but not a groat could they command to promote at home or abroad the interests of religion. The church, diminished in numbers and embarrassed by a thousand adverse circumstances, was reduced to the greatest straits. This father could not help it. He could not give a Bible, or a New Testament, or a Tract, to guide a poor inquiring sinner into the Narrow Way. No share could he have in the sacred enterprise of giving the "bread of life" to the dying nations;—of placing the crown of all the earth upon the Savior's head.—Thus, his estate—the object of all his anxieties and labors—never very useful to the church, is entirely lost to it. The old man lived to see most of his ill-taught children reduced to poverty by idleness and prodigality;—and the rest sunk to the more abject and hopeless state of iron hearted misers. He lived to see that he had "spent his strength for nought"—had wasted life in idle, fruitless labors. And when his neighbours laid him in the grave, no widow or orphan was heard to say; "My father, my father!" no devout

men made lamention over him." As none were the better for his life, none were bereaved by his death. But the man now confined "in the dark and narrow house," who had toiled to provide an inheritance for his children, was denied even the cheap privilege of lying neglected in the grave—of sleeping undisturbed, the "sleep of death." His children gathered around his new-made grave, and contended for their several shares in his estate with a strife so hot and bitter, as almost to wake the dead!

I clearly saw, in reviewing the state of the church, that not the deep poverty, but the *worldly spirit*, of its members prevented them from sustaining and cheering the weather-beaten, toil-worn missionary in his self denying work; from multiplying indefinitely among the pagans the means of religious instruction and eternal salvation. *This*, I said to myself, is the cancer on the heart of the church, which is wasting its life-blood and eating up its fibres — Men who confess that their lives were bought with the redeeming agonies of the Son of God, instead of devoting these dearly purchased lives to His service, spend their days and nights in heaping up dust—in raking together straws of the dung-hill. They can inquire about the markets and study the interest table, and with tearful anxiety divide "their living" among their children, while the groans of a dying world are urged in vain upon their ears! Who would not weep over the human souls left to perish, while the church, which is commanded by the God of mercy to care for their salvation, is engrossed with worldly calculations—is occupied with worldly labors?

Thanks be to God, a few—the Lord increase their number a hundred fold!—a few have begun to taste the luxury of "doing good." A few individuals, it is my happiness to know, whose "chief end" in "doing business"—in accumulating property—is to scatter around them the choicest blessings of all gracious Heaven. If they practice wakeful industry and strict economy, the motive which sustains and animates them amid their labors is the strong desire of imparting the "bread of life" to their fellow men, ready to famish. And amidst the smiles of prosperity this is their highest joy, that they are enabled to unite in those labors of love which, under God, shall save a sinking world. Forbid these men to toil for any higher object than to secure the trapping of wealth or lay up an inheritance for their children; and you break their hearts! The blessing of the Son of God be on you, merciful men! Your deeds of charity shall increase your joys a hundred fold in the present life; and tell to your account in Heaven!

Would you hear the story of a plain man of this stamp? All along his reputation for Christian piety had been good and fair;—all along, he had given what he could *conveniently* spare, to promote the interests of Zion. It was a pleasant morning in the month of May, while his wife and children were gathered around him to hear him read a chapter in the Bible. It was the 28th. of Matthew. When he had read the chapter, the sacred volume still lying on his knee, his family saw in his countenance the workings of a soul waked up to some new and most interesting object. At length the husband and the father—the priest of the domestic circle—spoke out the feelings of his heart—the new emotions which were agitating his bosom—the steadfast resolutions with which his soul was struggling. I am, he said, no preacher; I claim no skill in sacred criticism; yet I plainly see that this last injunction of the Saviour extends its obligations to me. I am bound to do what I can, to bring all nations acquainted with the Gospel:—to extend to the going down of the sun, the limits of the church. Hitherto. I have neither understood nor done my duty — Henceforth, the great object for which I will exert my powers and expend my strength, shall be—bear witness, ye, who hear me speak—the extension and upbuilding of my Saviour's kingdom. Know, my sons and daughters, that henceforth when ye see your father labor and deny himself, it is not, that he may add field to field—that he may augment an estate to afford you the means of sensual gratification when he is dead, to be a bait to lure your souls into a fatal snare. The improvement of of your minds—the cultivation of your hearts, is a thing he may not neglect. He is bound to train you up for extensive usefulness in this world and for happiness in Heaven —to exert your own powers, to act well your part on the stage of life. Beyond this my obligations do not extend—beyond this I cannot go.—Henceforth my time, my influence, my substance, are devoted to the cause of Christ—to the interests of the church. This declaration made, he cast himself down at the Mercy-seat, and with his household sought in prayer the universal diffusion of Christian light. And when the petition—"Thy kingdom come, thy will be done on earth, as it is done in Heaven," fell from his lips, they fell as words of weighty import.—There was a simplicity, a fervency, an energy in his supplications, which could not fail to give them power with God. As he went forth to his accustomed labors, he thought his fields were clothed with a richer green than he had witnessed before; that never before had they sent forth so sweet a fragrance. When he wiped the sweat from his smooth and even brow, he felt it to be a privilege to toil for Jesus Christ. And when he filled his bosom with the golden sheaves, his harvest joys were unspeakable. Now he exulted in the smiles of a gracious Providence, because he had learned to make those smiles subservient to the glory of his Master—to the upbuilding of the church—to the advancement of his own eternal interests. No longer, did he make his benefactions a mere matter of custom or convenience. *He acted on principle* His exertions were the result of deliberate design—of a well arranged system. To do good was his leading object—an object, to which other things were made subservient.—And with him, it was as much a matter of calculation and provision, how much he should attempt to do for the Saviour's cause, as how much he should expend to support his family. *This man held on his way.* The pages of his history were one continued illustration of the Saviour's memorable words: "It is more blessed to give than to receive." When he died, it was an easy thing to settle his estate. It had been sent on to Heaven and transmuted to eternal gold!

O, my brethren, what if every man of us had, during the past year, been actuated by the spirit and governed by the principles I have just attempted to describe. What sort of story would our treasurer's report have told us to day? God forbid that I should overlook the sums which have flown into our missionary fund! May the Saviour's smiles rest upon every man, who from love to Him, hath given a single cent, to send the Gospel to the heathen! But had half the members of our several associations devoted themselves entirely to Jesus Christ, and in their several ways, kept their eyes and their hearts fastened on the promotion of His sacred cause, instead of *eight hundred dollars*, acknowledged in the report just read, as received into the treasury of this Society, there had been *three thousand!* Saviour of men, when shall the people thou has bought with thy blood, do "what they can," to extend thy kingdom!

TRACTS, AUXILIARY TO MINISTERS.

Extract of a letter, from a minister of the gospel in the country, to the General Agent of the Philadelphia Branch Tract Society.

"I have the pastoral care of four congregations, scattered over a territory of twenty-five miles in length and of breadth varying from five to fifteen miles. On account of the extent of my charge and the number of my congregations I am unable in an oral way, to supply the spiritual wants of any one portion of my people to that degree which is needful, or to break with my own hands and distribute the bread of life to so many in such quantities as not only to prevent starvation, but also to afford that nourishment and produce that vigor which will enable them to 'run and not be weary, to walk and not faint,' while travelling up to 'Mount Zion, the city of the living God.' I am therefore desirous to call into my aid, *Tracts*, those unassuming but faithful messengers, which may be despatched on many a benevolent errand for me, which may enter and visit many retired habitations that have been seldom, and others that have never been visited by me, and tell their immortal inmates of Jesus, of life and salvation by him, and beseech them in his name to be reconciled to God.

"We have already a number of benevolent societies established amongst us, which are casting something into the Treasury of the Lord. For variety and to prevent my people from imagining that I am making the yoke of religion too heavy and burdensome, instead of having a Tract Society organized, I have had a collection made in one of my congregations for the purpose of purchasing Tracts of your Branch, that they may be employed in preaching on the sabbath and other days in one, while I am labouring in another congregation."

A Wife's Occupation, in 1534. "The wive's occupation is to make her husband and herself some clothes, to make blankettes and coverlettes, to washe and wrynge, to wynnowe all manner of cornes, (grain,) to make malte, to make heye, to helpe her husband to fyll the dounge carte, drive the ploughe, to load heye, corne, and suche other. To go to markette, to sel butter, chese, mylke, egges, chekyns, hennes, pygges, gese, and all manner of cornes."—*Fitzherbert.*

Signs.—To hear a death-watch, denotes that there is a little insect near you To see strange lights is a sign that there is something to cause them, or that your head is disordered. To see an appartition or to be bewitched, is an incontestible evidence that you are lacking in common sense.

We ought not to judge of men's merits by their qualifications, but by the use they make of them.—*Charon.*

THE WESTERN

Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
AUGUST 29, 1827.

MISSIONARIES TO THE SANDWICH ISLANDS.

It is with pleasure we inform our readers, that two Missionaries from Kentucky are about to leave us for the Sandwich Islands. Rev. *Lorrin Andrews*, licentiate of the Ebenezer presbytery, has accepted an appointment, from the Board of Missions, to these Islands. He was married on the 16th inst. to Miss *Mary Wilson*, eldest daughter of the late Rev. *Robert Wilson*, of Washington, Ky., who will accompany him. We hope this young couple will be followed by the prayers of all the friends of Missions in our country; and especially of those who have had the privilege of aiding them in the means necessary to carry them to their field of labour.

Mr. Andrews visited Lexington last week; and in a few hours, the sum of twenty-eight dollars was collected by a couple of females for this object. We understand that the further sum of twenty-six dollars has been collected, for this object, in the Pisgah congregation; and about thirty-six dols. in Paris.

We are gratified to find that the Missionary spirit is rising in Kentucky,—that many of the pious begin to feel it not only a *sacred duty*, but a *precious privilege*, to give liberally, as the Lord has prospered them, to aid in sending the gospel to the dark and benighted nations of the world. May this spirit continue to rise, until every christian man and woman realise, as they should, that they are the Lord's stewards. With a hope of increasing this spirit, we have published, in this day's paper, a pretty long speech, delivered before a Missionary Society in the state of Vermont; and we invite every *christian* reader of our paper, to peruse it, and reperuse it with self-application & prayer.

Mr. Andrews and lady intend to leave Kentucky, on Monday next, for Boston; from whence they expect to embark, for the place of their destination, about the 1st of October.

CENTRE COLLEGE.

We are authorised to announce that the Rev. GIDEON BLACKBURN, D. D. has accepted the Presidency of this institution, and will commence his duties on the first Monday in November next, the next session commencing on that day.—*Olive Branch.*

For the Western Luminary.

SLAVERY.

Mr. Skillman,

I have re-perused with great pleasure the numbers on slavery, with which you were some time since furnished by a valuable correspondent. I trust that a writer so calm and dignified, and yet so clear and forcible, will not suffer his pen long to sleep—and that his productions will find their way into other prints, which may give them a more general circulation.

His arguments, based on historical facts, which go to prove an increase of blacks and a decrease of whites in a slave state, are conclusive. Marriages will become unfrequent among the latter, while the former, degraded to the level of the brutes, like them will propagate. They have no social relations—no restraints from public opinion, and are as much respected by others, and more by their owners—with—than without families—the offspring of illicit intercourse. The restraint of marriage among the whites, and consequent decrease of numbers, and the contrary results among the blacks, would be soon more visibly and sensibly felt, in the grain-raising states, if the evil was not checked, or at least that part of it which shows more clearly the increase of blacks, by a state of things not noticed by our writer; the mention of which ought to wound our national pride, and awaken all our sense of shame. The acquisition of Louisiana and Florida, and the extinction of Indian titles in the south, have presented to the southern planters a large space for raising sugar cane and cotton. These planters, at this period, do not encourage the propagation of blacks, and will not let their slave-capital lie idle long enough for that purpose. Their calculation is to purchase—and drive their slaves in platoons for about seven years *naked* at this business, in which time each is supposed to have paid for him or herself doubly, and then to turn them out to die, as we do our worn out horses. To supply their ranks, new purchases must be made from Delaware, Maryland, Virginia, North Carolina, Kentucky, and Missouri—and each of these last named states, where tobacco or grain is the staple, are now nurseries, which support the cotton grounds with human flesh, to be there first worn out with labor, and then entombed. In consequence of this, there is nearly as great a slave-trade floating annually on the Mississippi or its branches, as ever was wafted across the Atlantic. We detest the ancient slave trade as that by which the curse was entailed upon us—we hold in no veneration its authors or promoters—and we have stipulated for its extinction on the Ocean, and yet our modern inland traffic from state to state in the same article is silently progressing without remark or observation, except when called to it by a tragedy such as took place last fall in Ohio County.* This raising and transporting of slaves to perish on the cotton and sugar lands, is that which keeps up their value in Kentucky. They would soon be plenty and worthless, as they must be, while the labor of Ohio, Indiana and Illinois, more valuable and productive, must rival and cut us down in every thing we attempt to raise. This is the check which in some degree restrains the disproportionate increase of blacks, and will continue to do so till the cotton lands are settled, and all articles of traffic, slaves excepted, shall be reduced almost to nothing in Kentucky, Missouri and Tennessee.

It would not be difficult now to perceive, as a mere matter of calculation and pecuniary interest—that slaves are ruining us—by enervating our families—restraining marriages—thinning our population—and destroying our market for the produce of the soil,—were we not blinded by the gain we make in raising and selling them as we do our cattle and hogs;—and still we detest those engaged in this traffic, and count them unsuitable for our social circles, while we as a community reap the benefit of the execrable traffic!

While I mention this check, to the increase of blacks, (for I count it only a check) I do not suppose that I weaken the argument of the valuable writer to whom I allude. For the present we will except enough from the "cargoes of despair" which descend the Mississippi, to apportion our children; and in the mean time, none of our daughters must marry till we are able thus to endow them; and so soon as the sugar and cotton lands are crowded with inhabitants, they will rather raise than purchase, and then we shall see our ranks of white faces thinned, and our black files crowded, until we or our posterity shall realize all the horrors which may now be foreseen, and the approach of which is inevitable. We may be asked what remedy can we apply? I answer: renationalize the blacks. Send them back to their country—beginning, first with those that are, and shall become free—and then progress by slow degrees with the residue. The thing is practicable, and not chimerical. The energies of this nation, if blessed as heretofore, are more than adequate to cast them out, not in vengeance, but in mercy, both to themselves and us. The Colony of Liberia is a Star in the East, which points out the mode of relief. HARPER.

*The writer alludes to the mutiny of slaves on board of a boat commanded by Stone, and the slaughter of all the passengers.

The following statements, illustrative of some of the fruits of slavery, are copied from southern papers. They *must* be believed—surely the people of the south will not tell lies of themselves, so *blasting* to their reputation as this narration is.—*Genius Uni. Eman.*

Murders.—An inquest was held, on the 18th ult. at the house of William Grace, in the county of Henrico, in the state of Virginia, on the body of a free colored man, Isaac Reed. The jury were unanimously of opinion, that he came to his death by the hands of William Grace, S. H. Whipple, and D. Henderson, who had committed a series of acts of violence upon him, on the 16th and 17th ult. "Having carefully examined the body of the deceased, they found thereupon, stripes made by the lash of a cowhide, or lash of some kind; and also, that the deceased had a rope tied about his arms, a part of which extended across his throat to the lobe of each ear, leaving a strong impression on the neck, and causing the tongue to extend beyond the teeth, considerably swollen."

Another inquest was held in Richmond, on the 23d ult. on the body of a negro boy, about 12 or 14 years old, owned by Captain Carter. For some offence he had committed, his master ordered him to be tied up in the smoke house, which order was executed by a man servant. He placed the boy on a stool, with a rope tied loosely about his neck, attached to a beam. In the course of the morning the man had occasion to go twice into the smoke house, when the boy entreated to be taken down. When Captain Carter thought the boy had been in confinement long enough, he requested his sister to go with him to the door and beg for his release, and that he would release him, apparently at her solicitation. They went to the door accordingly; but, upon opening it, found him off the chair, and lifeless. Medical aid was immediately called for, and unavailing efforts made to restore life.

From the Fredericksburg Arena.

We have another prime horror, with which to regale our readers—and would to Heaven the details of the transaction were matter of question.—But alas! for human nature, they are established by the decision of a court of justice; and of the truth of the story, there can be no possible doubt. We heard the particulars sometime since, from a highly respectable and meritorious officer of the United States' Navy, who was at the time on the coast of Cuba, and we have now before us a letter confirming the story of our friend, from another gentleman of the navy, who was in Havana at the time the affair transpired. From our recollection of the statement of our friend, as well as from the letter, we shall present to our readers a brief account of the heart-sickening story.

In the summer of 1824, several of the citizens of Havana, missed many of their little negro children, and the impression was general that they had been kidnapped, and sent to the plantations in the interior. The attention of the police was called to the subject, but the vigilance of the constituted authorities was not able to effect a discovery.

A little negro girl was sent by her mistress to a cook shop, at which were sold meat, pies, sausages, &c. remarkable for their delicacy. The shop had no rival in the city—it was patronized by all classes of people—from the governor down to their soldier.

The alarm was given on finding the girl did not return in due time—she was traced to the shop alluded to—and some gentlemen who had seen her enter deposed that she had not come out. A guard was ordered to search the shop, and hopes were entertained that a nest of kidnappers was about to be discovered. In searching the house, a trap door was found, through which the party descended in a long and gloomy vault, strewed with human bones. In this subterranean Golgotha, a miserable old negro was discovered chained to a post, and employed in chopping with cleavers the flesh of the unfortunate girl, preparatory to its

Holley

being served up in the pastry, which had acquired for the shop so distinguished a reputation. The old man stated, that he had been confined, and thus employed for three years; in which time, many of his fellow-creatures had passed through his hands. The shopkeepers were immediately arrested, tried, and four of them executed—a fifth being condemned to perpetual imprisonment.

MRS. WHIPPLE ACQUITTED.

The trial of Mrs. Whipple at Albany on a charge of being accessary to the murder of her husband by Jesse Strang, closed on the 3d inst. The examination of witnesses was concluded on the afternoon preceding. The testimony of Strang was not admitted. After a long discussion on this point, between the two parties, Judge Duer pronounced it as the opinion of the court, that the admission of his testimony would, according to common usage, entitle him to be recommended to mercy; which the Court did not feel disposed to do. "It appeared," he said, "from the evidence, which had been presented, that Strang, the principal in this case, meditated the murder he committed, for the space of six months; that he had an illicit intercourse with the prisoner at the bar; that he had expressed himself determined to have her if it cost him his life, and proposed to take her with him to Canada. He is a man of about 30 years of age, not deficient in experience, on the contrary, artful and deceptive; passing himself off as an unmarried man and under a false and assumed name. The character in which he appears before the Court as to his participation in the crime which has been committed, is not that of a technical, but of a real principal, not as an instrument used by the prisoner to get rid of her husband, but as the seducer of the prisoner to obtain possession of her person and property. The prisoner at the bar appears as a young woman, now about twenty-five years of age; married at the early age of 14 or 15 to her late husband, possessed of property to a considerable amount, of a character light, frivolous, weak, vain, imprudent, wicked, and guilty to a certain extent; a fit instrument in the hands of a designing man, but destitute of those qualities which might be supposed to have swayed the mind, or controlled the actions of the person with whom she has had an illicit intercourse. Had the case been reversed, and she represented as a woman of experience, of strength of mind and energy of character, who had lived unhappily with her husband, and expressed a determination to get rid of him, who had selected as her paramour a youth of inexperience, and by the seductions of her person and her fortune, had induced him to commit the murder, in the exercise of their discretion the Court would not have hesitated to admit him as a witness, and on a full disclosure of the facts to have recommended him to mercy." After the rejection of this evidence, the cause was abandoned by the prosecution, and the Jury without leaving their seats, returned a verdict of "NOT GUILTY." Mrs. Whipple was married at the tender age of 14. Her education had been neglected; her whims and caprices had been indulged; her will was unrestrained, her temper unchecked, and her mind neither fortified by moral nor intellectual acquirements. Unhappily born to fortune, and considering wealth as a sovereign panacea which would fill up the gaps in mind and morals, she was permitted by her guardians to do whatever she pleased, and to move on unrestricted in all her actions, unshackled in her propensities. The fairest garden that ever nature planted, could not, with such neglect, fail to be overrun with weeds.

SENTENCE OF DEATH.—On Saturday morning last, at half past nine o'clock, Strang was conducted into Court. He came in between two constables, his head inclined forward, his eyes downcast, and his whole appearance indicating a sense of guilt and the apprehension of punishment. He had been sustained hitherto probably by the excitement of the occasion; by possible lapses in the testimony; and by the prospect of appearing as a witness against Mrs. Whipple. But the decision of the Court which excluded his testimony, and the abrupt termination of the trial in the acquital of Mrs. W. had removed any unreal expectation that had been indulged in, and with them had flown all the previous assumption of confidence and composure. He was much agitated and wept aloud. During the interval between the coming in of the Court and the passing of the sentence, the prisoner sat leaning forward upon the table, frequently weeping and applying a handkerchief to his face. At 11 o'clock, the Court, having recapitulated the events of his trial, asked if he had any thing to say why sentence of death should not be pronounced against him according to law. The prisoner remaining silent, Judge Duer proceeded to address and sentence the criminal; which painful duty he discharged in a very solemn, feeling and appropriate manner; adding, that from respect for the feelings of his aged and respectable parents, which he had so deeply lacerated by his crimes and misconduct, his body would not be delivered over to the surgeons for dissection, but would be given into their charge for burial; and concluding with the following sentence:

"That you, Jesse Strang, be taken hence to the place from whence you came, and there remain in the custody of the sheriff, until *Friday, the 24th day of August, instant*; and be then taken hence by the said sheriff to some convenient place, and there, between the hours of 12 at noon and 3 o'clock in the afternoon, be hung by the neck until you are dead; and may God your Creator, God your Redeemer, and God your Sanctifier, have mercy on your soul!"

The Court and auditory were sensibly affected; and the prisoner seemed to feel the solemnities of a moment so awful in reference to himself. The large concourse of spectators then retired; and at a proper time the prisoner was re-conveyed to prison.

Albany Argus.

TEMPERANCE.

A meeting was held in Williamstown, Mass. on the 9th ult. at which a Society was formed for the promotion of temperance.

"The members of the Society pledge themselves to abstain from the use of ardent spirits, and not to offer any to others, except in certain cases therein mentioned."

On the 10th ult. a similar Society was formed by the students of Williams' College. The following is one of the articles in their constitution.

"We solemnly resolve and promise—That we will not make use of ardent spirits or wine on any occasion, except for wounds, by the advice of a physician in case of sickness, at the sacrament, or when necessary for the preservation of life,—and that we will not manufacture, buy, sell, or give them to others, except for the reasons aforesaid. To keep inviolate this resolution, relying on God for assistance, we pledge to each other, and to the world, our honour and our religious character." Fifty young gentlemen have subscribed their names to the constitution.

On the same day the young ladies in town formed themselves into a society of the same character; they have adopted a resolution similar to the above, and further, bind themselves not to associate with those of the other sex, who are addicted to intemperate habits, or other vicious habits consequent, or attendant upon it.

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At the late General Association of Massachusetts, the Rev. Mr. Edwards of Andover delivered an interesting discourse on temperance.

"He said no man could be found who did not use ardent spirits, that would plead in favour of their use. No man would refuse to discontinue the use except because he loved it. And it is perfectly in the power of the present generation to root out intemperance in 30 years. If all who were temperate 30 years ago had discontinued the use of ardent spirits, all who were then drunkards would have been in their graves, and there would probably not have been at this time, a single drunkard in the land. What might have been accomplished in the last 30 years, may with equal certainty be secured in the 30 years to come. But if temperate people love ardent spirits so much that all these benefits will not induce them to forego the use, how much more powerful is the appetite of the drunkard, and how much more unlikely that he will ever cease to be a drunkard until he dies."

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The following preamble and resolutions were adopted by the Presbytery of St. Lawrence at its recent meeting:

"Whereas the use of ardent spirits is a great and growing evil in our country, we feel it to be a duty of every friend of religion and of the country to discontinue the use of the same, and to unite in the efforts which are now making to suppress it.

"*Resolved*, therefore, That we, as a Presbytery, will, by our example and precept, endeavour to promote the cause of temperance, and that we will personally abstain from the use of ardent spirits, and will not provide them for others, unless prescribed as a medicine.

"*Resolved*, That it be recommended to the churches under our care, to take this subject into consideration, and form associations for the promotion of temperance, on the principles of the American Society.

"*Resolved*, That Presbytery recommend the formation of county societies, auxiliary to the American Society for the promotion of temperance."

FOREIGN NEWS.

Nothing new from Europe since our last.

A letter from Laguira, dated July 6th, is published in a St. Thomas paper of July 14th, which says that, according to official accounts just received from Bogota, *Bolivar has again been elected President of Colombia*, by fifty votes against twenty-four. His resignation of course has not been accepted.

Both in Brazil and Buenos Ayres, it appears that peace between the two countries is expected with some degree of confidence. Preliminaries of a Treaty have been drawn.

The Legislature of Vera Cruz have issued a manifesto containing strictures upon the conduct and intentions of our government, in regard to the new republics of South America and Mexico. Mr. Poinsett, our minister at the latter State, has considered it necessary to give an exposition in the publick prints of the course which we pursued, and will continue to pursue in our relations with those governments,—which he has accordingly done.

New-York Observer.

A RIDE AND A SAIL.—A boat builder in Reading, Pa. a few days ago, made a trip to Philadelphia in rather an extraordinary manner. He constructed a boat that would carry a wagon, and a wagon that would carry a boat. With these, shifting and sailing by turns, as land or water, turnpike, river, or canal rendered most convenient, he arrived at Philadelphia, where he sold the boat at good profit, and returned in the wagon.

The value of real and personal property in the city of New-York, exclusive of incorporations, exceeds seventy millions of dollars; the taxes assessed and collected in the city amount to 450,000 dols. per annum.

WILLIS BEASLEY, (the murderer of STEPHEN FLINT,) who has been under the sentence of the law for his crime, since the June Term of the Lincoln Circuit Court, on Monday last, the day appointed for his execution, put an end to his wretched existence, by cutting his throat. This he effected, while the guards were at breakfast, with a hawk-bill penknife. The repeated instances, since the unfortunate Beauchamp, of suicide by criminals under condemnation, strongly admonish officers of justice to be more cautious in future.

Olive Branch.

DIED,

At sea, on a passage from New-Orleans to New York, Mr. HORRACE HOLLEY, late President of Transylvania University. His body was committed to the mighty deep.

In Lexington, on Thursday last, Mr. EDWARD WEST, an aged and respectable inhabitant of this town.

On the same day, Mr. ——— Oldam, aged about 23.

In Clark County, on the 25th inst. Mr. GEORGE TAYLOR, aged about 47.

MORE MISSIONARIES TO THE HEATHEN.

On the 21st of March last, Rev. F. G. Kayser and wife embarked, as Missionaries of the London Missionary Society, for the Cape of Good Hope; on the 26th, Rev. H. Nott and his companions for the Society Islands; on the 4th of April, Rev. J. J. Freeman and family, and Mr. and Mrs. Canham, for Madagascar; on the 10th, Rev. J. C Thompson and wife, and Mr. W. B. Addis, for Quilon; Rev. W. Miller and wife, for Nagracoil, India; on the 11th, Rev. W. Reeve and family, and Rev. S. Dyer and wife, for Singapore; Rev. R. Jennings and wife, for Chittoor; Rev. H. Crisp and wife, for Cuddaah, and Miss Newell for Madras. In reference to those numerous departures the Directors say:

Perhaps at no period of the Society's history, since the sailing of the ship Duff, have the Directors ever sent out so many labourers together: within a month, Thirty-one Persons, including families, have launched forth upon the deep, destined to far distant shores. These numerous embarkations, while they have produced a very extensive outlay, evince the disposition of the Directors not to slacken their hands in the important cause in which the Society has embarked; but to go forward, relying on the co operation of its numerous friends, and above all, on the effectual blessing of Him who has said, *The silver and gold are mine*, and whose *also is the greatness, and the power, and the glory, and the victory*. On behalf of this numerous band, we entreat the prayers of the members and friends of the Society; that they may all arrive in safety, and be made lasting blessings to them who are now ready to perish.

On the 28th of May, the Committee of the Church Missionary Society dismissed the following Missionaries to their respective stations, viz. Rev. Thomas Davey and wife, on their return to the W. Africa Mission, Rev. J. Latham and wife, for North India, Rev. P. P. Shaffter, for South India, and Miss Anna Maria Bailey, for New Zealand.

Lond. Miss. Reg.

GERMAN MISSION TO LIBERIA.

A letter from Basle, (Switzerland,) dated March 3d, says, Our Society will begin this spring, a Mission to Western Africa, with six Brethren, at two different places. One of these will be on the Gold Coast, in the Colony of the King of Denmark: His Majesty readily gave permission for that purpose, and that even without limitation, except the condition, that the Missionaries sent thither should understand the System of Mutual Instruction. The other Station will be in the American Colony of Liberia, at Cape Mesurado, below Sierre Leone: our Committee received letters from thence, so very inviting and encouraging, to undertake a Mission there, that they resolved to send thither three Brethren—Messrs. Handt, Jessing, and Hegete; who will spend some months, if possible, in England, with Mr. Cunningham, in order to perfect their knowledge of the English Language; and will depart next Autumn for Liberia, to preach the Salvation of Christ to those Negroes who earnestly pray for Teachers.—*ib.*

MISSIONARY SOCIETY FOR GREECE.

A new Missionary Society for Greece has been formed at Basle, and is going on prosperously. The Committee have purchased the freedom of Twelve Greek Boys from the Russians, and intend to place them in Beuggen, (a pious institution near Basle, for the education of Poor children and Schoolmasters,) to be educated, that they may become, by the Grace of our Saviour, pious Teachers of their own people. Two Missionaries of the German Missionary Society, Messrs. Kildner and Major, have set off from Ancona to Corfu.—*Ib.*

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Annual meeting, May 4th, at the Freemasons' Tavern, London—Sir T. Baring in the chair. In his remarks introductory to the general exercises of the meeting, Mr Baring said, a Rev. and excellent friend of mine was speaking the other day on the subject of the glorious work which is going on in Ireland, and which is, I think, no chimera, but what I trust I may call the commencement of a new reformation in that country; and he then said that what he desired was not a reformation from Roman Catholicism to Protestantism—not from Leo to Luther, but from Adam to Christ. So with regard to the Jews; the object of this Society is not to turn the Jews from the Synagogue to the Eestablished Church—not merely from the Talmud with its traditions, to the letter of the pure word of God, but from the law of Moses, which cannot give life, to him who is the truth and the life—from darkness to light—and from the power of Satan, unto the faith of Christ. This Society has been established ten years; it has encountered the dangers and overcome the weakness of infancy; advanced to childhood, where it had also to encounter opposition, and is now approaching to manhood. And although it has still enemies to struggle with, amongst whom is the arch-enemy of man, yet, being founded upon the rock of the glorious Redeemer, and designing to promote his glory, it will, I trust, stand against the storm and the tempest, and no weapon that is formed against it shall prosper.

The report stated that a spirit of inquiry had been awakened amongst the Jewish people. The Secretary had received visits from the Jews, and had been requested to visit them. In the schools there were evident marks of the blessing of God, one of the girls had died during the year, and there was the best reason to believe that she died safely.—The report then related the progress of works in course of translation into the Hebrew language, for the Polish Jews; and detailed the effects of the Missionary labours. Mr. Wolff had been well received by the Jews in Holland, and other parts; and his former labours had been eminently successful in leading the Jews at Palestine and Constantinople, to inquiry and reflection. In some parts they had been greatly persecuted by their unbelieving brethren; but even in chains and in the prospect of death itself, they had remained firm in their faith in Christ. The Schools both here and abroad, had been most successful, and the main object was to induce the Jews to read the Old Testament, freed from the injurious traditions of men, by whom it had been greatly corrupted. Amongst the Jews of the Levant, there was a great demand for the Scriptures.

Sir Robert H. Inglis, bart., the Treasurer, stated the accounts. The receipts from 31st March, 1826, to 31st March, 1827, were £16,125; of which the contributions of Auxiliary Societies and of the meeting, amount to about £10.000—the disbursements were £15.050.

RELIGIOUS SOCIETIES IN IRELAND.

The schools in Ireland, under the patronage of the Hibernian Society, are stated to be 977 in number, and the scholars 63,122. Of 511 day-schools, included in the above, 251 are under the direction of clergymen of the Established church, 26 under the superintendence of ministers of other denominations, 169 in connexion with noblemen, and 65 have no regular patrons and visitors. The number of adult scholars has increased during the year, from 2024 to 8907.

"In Ireland there are now 11,283 schools, having 560.000 [568,364, says the Sch. Comm. Report,] scholars, and in 5,053 of that number the Bible is constantly read Connected with the Sunday Schools of Ireland, there are now 1304 schools attended by 13,255 gratuitous teachers, and 152,391 scholars there, on each returning Sabbath, learn to consecrate to God his holy day, and are prepared for that further and happy cultivation which the preaching of the gospel will supply. They see the opening of a thousand springs amid arid wastes, which the preaching of the Gospel may unite into a noble stream, that shall flow and fertilize, and make the moral desert fruitful "as the garden of the Lord."

RELIGIOUS ATTENTION IN INDIA.

Rev. George D. Boardman, in a letter to the Rev. Mr. Sharp, of Boston, dated Calcutta, March 6, gives the pleasing intelligence, that within a few weeks, the work of the Lord had commenced in the villages below Calcutta in a most glorious manner. Messrs. Trawin and Piffard, Missionaries from the London Society, had been applied to by a deputation from a large number of villages, to visit them, and make known to them the way of salvation. They had gone as requested, and found the people "ready and prepared to receive the gospel." The places of worship were thronged, and "multitudes follow the Missionaries from village to village, to hear the word of life." Some whole nights are spent in communicating religious instruction. The distinctions of caste are renounced, and the *people furnish* a common repast for the native Christians who visit them.

Rev. Messrs. Judson and Wade were at Amherst, to which place Mr. Boardman expected to proceed in ten days.—*Ch. Watchman.*

GENERAL ASSEMBLY'S MISSIONS.

The report of the General Assembly's Board of Missions for the present year states, that twelve missionary appointments were made after the publication of the Assembly's minutes of 1826, making in the whole 51 The number of Missionary appointments for 1827, is 36. The Board are unable to make a *full* exhibition of the Missionary operations of the Presbyterian Church, for the want of the necessary and required Synodical and Presbyterial reports; only two Synods out of sixteen, and eight Presbyteries out of 88, having complied with the rule on this subject. We subjoin the following extracts, showing the results of the labours of the last year, and furnishing a brief retrospect of Presbyterian Missionary operations.—*Philadelphian.*

Retrospective view.

"As early as 1766, the Synod of New York and Philadelphia adopted measures for procuring funds for the purpose of sending the gospel to the destitute; and as soon as the General Assembly was constituted in 1789,

the cause of missions claimed their particular attention.—From year to year they continued to manage this important concern, till finding that, during their short sessions, they could not, without an alteration of their plan, successfully, and to the best advantage, conduct their missions, they, in the year 1802, appointed a *Standing Committee of Missions*, invested with such powers as were deemed necessary. By the aid of that committee, the Assembly were enabled to extend their operations, and carry them on with greater facility and effect. The very next year after the appointment of the standing committee, the Rev. Gideon Blackburn was commissioned to establish a mission among the Cherokee nation of Indians. Mr. Blackburn continued in the employ of the Assembly seven years; and during that time, by the instrumentality of schools located among the Cherokees, and by means of preaching, he had produced a very beneficial change among that benighted people. Here the American Board of Commissioners established their first mission; and on the foundation laid by the Assembly, raised their superstructure. Your funds have also assisted the Board of Trustees of the Western Missionary Society, in conducting their missions among the Indians.

In 1818, the Assembly constituted the Committee into a BOARD OF MISSIONS, increased their number, and enlarged their powers. The Board, in conformity with instructions, soon devised and published a plan for organizing auxiliary missionary societies within the limits of each Presbytery, and the establishment of missionary associations in each congregation, auxiliary to these societies; a plan that met with the decided approbation of the General Assembly. The same year in which the Board of Missions was constituted, measures were taken by the Assembly for the establishment of the United Foreign Missionary Society, which was the last year, merged into the American Board of Commissioners for Foreign Missions.

During the last sixteen years, between forty and fifty missionary appointments have been annually made, which, of course, have in that time amounted to considerably more than 600.

For many years, the committee of missions could make appointments equal to 5000 dollars annually; and consequently they expended in ten years, nearly 50,000 dollars. But owing to various circumstances the funds of the Assembly have for several years past been so diminished, that the Board of Missions could not calculate on more than 4,000 dollars annually; and they in ten years have expended about 45,000 dollars. In the course of twenty years, the General Assembly have applied to missionary purposes, exclusive of what was expended by the United Foreign Missionary Society, nearly 100,000 dollars.

Missionary operations were carried on at first by means of congregational collections, till the year 1800, when measures were adopted for the purpose of forming a *permanent* fund. Since that time the pecuniary means have been derived from the interest of the permanent fund, from congregational collections, and from contributions obtained in the missionary field. Of late years all these streams have diminished, while the contingent expenses of the Assembly have been increasing; so that the amount on which the Board could calculate has not been more than four thousand dollars annually; and it is with grief we say, it will this year be still less.

To go beyond our means would be inexpedient and indeed contrary to a rule of the Assembly; yet the Board have considered it as their duty actively to employ all the funds at their command; so that if at any time money has, at the close of the year, remained unexpended, it has been occasioned by the want of suitable missionaries

Results of the last year.

As the result of the last year's missionary operations, the Board state, that four ministers have been settled, as stated pastors of churches, on missionary ground: three churches organized, and the way prepared for the organization of five or six more; twenty five Sunday Schools and Bible classes formed; nearly two thousand discourses delivered, besides numerous addresses and very many family visits. All this is exclusive of what has been done by Synods and Presbyteries."

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

The following paragraphs are from the report of the Board of Education of the General Assembly presented at their late session in this city.—*Philadelphian.*

"The board of Education report to the General Assembly, that during the past year they have afforded efficient aid to *Eighteen Beneficiaries* in the various stages of their preparatory studies for the Gospel Ministry; and that in these benefactions they have expended the sum of *fourteen hundred and sixty two dollars*.

The board would take the liberty of stating to the Assembly, that their resources have never been adequate to the frequent and urgent calls made upon them by interesting young men, who are dependent upon the Christian charity of others, to aid them in the prosecution of their studies for the ministry; and they would respectfully urge, that such Presbyteries and Churches as have no beneficiaries under their immediate care, should assist the operations of the board by their contributions.

"As far as we are able to present a total, about 239 young men have received assistance during the past year, and about $12,167, have been collected for this purpose; but the Assembly will perceive from the foregoing statement, that the materials have not been furnished to the board for an accurate estimate of the extent and efficiency of the exertions in the cause of education, within the circumference of the Presbyterian church. Notwithstanding the recommendation of the Assembly, a large proportion of the Presbyteries have sent up no report on this subject;—in many cases the reports are exceedingly imperfect, affording no precise information of the number of beneficiaries or of the amount of monies collected; and in some instances, the board have had to rely upon the unofficial statements of the Commissioners to the Assembly. It might be advisable to renew the recommendation to the Presbyteries in relation to their duty on this point, that a full and accurate report might be annually presented to the church on a subject so important and interesting."

INDIANS AT CATARAUGUS, N. Y.

Extract of a letter from a Missionary in the employ of the American Home Missionary Society, published in the Observer.

"It is at present an interesting time among that forlorn people. A great religious excitement prevails, and I have no doubt a work of genuine grace has commenced in the hearts of many. I spent the first day in visiting families, both of the *Christian* and *Pagan parties*. I found all willing to hear what I had to communicate. Many of the Pagans acknowledged they believed the Christians to be better than the Pagans, and some said they wished to belong to the Christian party because *their* ways were better. The second day I was among them after preaching a sermon, two hours were spent in hearing the new converts relate the change that had taken place in their minds. Their relation in general, was rational and truly affecting. About fifteen were then indulging a hope that they had obtained pardon through the blood of Christ. They are mostly persons of high standing in the tribe. Three of them are Chiefs, viz: Chief Warrior, Capt. Strong, and Jacob Johnson.—These are persons of distinguished influence, and will be useful to the Christian cause."

PIONEERS OF BIBLE AND TRACT SOCIETIES.

Extract from Mr. Malcolm's letter.

"Bible and Tract Societies can never do all their work, unless Sunday Schools teach multitudes to read, to whom otherwise, the treasures of knowledge are as a fountain sealed. The very stability of our free institutions depends on the *virtue* of our population; and to maintain this, Sunday schools are the only efficient *general* means now in operation. An army of *twenty thousand* of our most discreet youth and our most pious elders, are, from week to week, giving their personal energies to form the rising race to a taste for reading and to habits of virtue; these, in most instances, sustain also the expenses of their schools in a great degree; but *all* have not silver and gold to give; we plead for these. Thousands and tens of thousands of children are yet vagrant, and unblessed by the hallowed influence of Sunday teaching; we plead for all these. Our appeal is to every patriot, to every friend of the poor, to every lover of good morals, to every distributer of Bibles and Tracts, to every respecter of the Sabbath, to every son of the church."

ANECDOTE OF WASHINGTON.

Gen. Washington was a practical economist; while he wished that his style of living should be fully in character with his exalted station, he was utterly averse to waste or extravagance of any sort. He frequently reprimanded his first steward Francis, (the same at whose hotel in New York, the General in Chief took leave of his brother officers) for expenditures which appeared to be both unnecessary and extravagant. Francis once purchased a shad fish at an unusual season: it was served up at the President's private table, who remarked that it was very early for such fish to be in the market, and demanded its price; the answer was, three dollars. Washington waved his hand, and ordered: take it away, sir; it must never be said, that my table sets an example of extravagance.—The mortified steward removed the rarity untouched.—*Curtis' Recollections.*

AFFECTATION.—Affectation in any part of our carriage is lighting up a candle to our defects, and never fails to make us be taken notice of, either as wanting sense or wanting sincerity.

Is it not better that your friends should tell you of your faults, than that your enemies should talk of them publickly?

To retort an injury is to be almost as bad as the aggressor. When two throw dirt against each other, can either keep clean?

Poetry.

From the Episcopal Watchman.

THE SABBATH MORNING.

How calm comes on this holy day!—
  Morning unfolds the eastern sky,
And upward takes her lofty way
  Triumphant to her throne on high.
Earth glorious wakes, as o'er her breast
  The morning flings her rosy ray,
And blushing from her dreamless rest,
  Unveils her to the gaze of day:
So still the scene, each wakeful sound
Seems hallowed music breathing round.

The night-winds to their mountain caves,
  The morning mists to heaven's blue steep,
And to their ocean depths the waves
  Are gone, their holy rest to keep.
'Tis tranquil all—around—above—
  The forests far which bound the scene
Are peaceful as their Maker's love,
  Like hills of everlasting green.
And clouds like earthly barriers stand
Or bulwarks of some viewless land.

Each tree that lifts its arms in air,
  Or hangs its pensive head from high,
Seems bending at its morning prayer,
  Or whispering with the hours gone by;—
This holy morning, Lord, is thine!
  Let silence sanctify thy praise—
Let heaven and earth in love combine,
  And morning stars their music raise!
For 'tis the day—joy—joy—ye dead—
When death and hell were captive led!

From the Bost. Rec. & Telegraph.

ON TOBACCO.

Messrs. Editors,—Much has been written and published in our periodicals concerning the intemperate use of ardent spirits, and many hearts have been, and now are wrung with anguish at beholding the fatal effects produced by this soul destroying vice, which appears to be prevailing to an alarming extent throughout our country. But I have seen very little notice taken of the vice, which I call auxiliary to drunkenness; I mean the immoderate use of tobacco, in the various methods of chewing, snuffing, and smoking. I presume that it will be acknowledged by all that will candidly consider the subject, that the constant use of this weed, in any of its forms, has a pernicious effect on the human constitution. That it may be used on some occasions as a medicine, will not be denied; and the same may be said of some roots and minerals which are very deleterious; and unless taken in a prescribed form, would cause immediate death. But who would think of continuing the daily use of medicine while in health, which he was constrained to take while sick. Those persons that make an immoderate use of tobacco, must be considered as partaking of the sin of intemperance when tried by the word of God, which says, "that whether we eat or drink or *whatever* we do, we must do all to the glory of God."—I am led to make these remarks with particular reference to those who profess to be the meek and humble followers of the Lord Jesus Christ. Were this vice confined to those who have no concern for their souls, as the vice of intemperate drinking appears to be, it might be accounted for in the same way; "That the hearts of the sons of men are fully set in them to do evil;" and, that "They have no fear of God before their eyes."—With the following extract from a little book for children, I would conclude, with the hope that some abler pen than mine, will take up this subject.

"The Indians poison their arrows with the oil of tobacco, which, infused into a fresh wound, occasions sickness, convulsions, and death; with what safety, therefore, may the fine powder of the same plant be applied to the internal tender surface of the nose, which is indued with exquisite feeling, and from the delicacy of its structure is exceedingly liable to injury? By the immoderate use of snuff, the organs of smelling are rendered callous and insensible, and therefore unable to perform their functions. To this bad effect, may be added the stupifying quality of tobacco, by which not only the brain and nerves are injured, but also the sight; whilst from the force with which snuff is usually drawn up the nose, its passage becomes obstructed, and the voice loses its clearness and distinct articulation.

"It has been said, that tobacco, when chewed, is a preservation against hunger; but this is a vulgar error, for it may more properly be said to destroy appetite, by promoting the discharge of that fluid, which is essential to the proper digestion of our food.

"In smoking also, the fumes of tobacco, induce a kind of insensibility not easily described. It is productive, however, of many disorders of the head and stomach, particularly the last, as may be observed in the effect it has on a person who tries it for the first time. "The loss" both of time and money, occasioned by an indulgence in this useless and hurtful propensity, is worthy of remark. Every professed and incurable snuff taker, at a moderate calculation, takes one pinch in ten minutes. Every pinch, with the disagreeable ceremony of blowing and wiping the nose; and other incidental circumstances, consumes a minute and a half. One minute and a half out of every ten, allowing sixteen hours to a snuff taking day, amounts to two hours and twenty four minutes out of every day of twenty four hours, or to one day out of ten; and one day out of every ten, will amount to thirty-six and a half days in the year, or to seven years of wasted time out of that short life, which is allowed us for other purposes.

"Compute now the expense, and it will be found that this luxury encroaches as much on the income of snuff takers, as it does on their time; and, that the time and money thus lost, would have enabled them to enjoy many of the comforts of this life and given them the means of doing much good. Y.

TEMPERANCE.

Dive's testimony in favor of temperance.—The following, in substance, was related to me by one of the parties in the conversation here communicated. If any lover of rum should read it and be as sensibly affected by it, as I was in hearing it, I think he will drink rum no more. A man, somewhat accustomed to excessive drinking, met an old gentleman who had been active in endeavouring to form a society for the promotion of temperance, in a certain town, in this Commonwealth, and with a sneer thus accosted him:—"So here is a member of the cold water society!" "And will not you be a member of that society?" asked the gentleman. "Not I"—was the answer. "Your cousin Dives," said the old gentleman, "was of a different opinion; and so will you be, if you do not reform. He did not call for rum, but begged for a *drop of water* TO COOL HIS TONGUE—*for he says*, "I AM TORMENTED IN THIS FLAME."

HEBREW CLASS.

THE subscriber, at the solicitation of some young gentlemen, proposes to attend to a class in the study of the Hebrew language; and the critical, and analytical study of the Holy Scriptures, during a session of seven months in the year, commencing the first Monday of November next. Those who wish to study merely the Hebrew, can be accommodated. The terms will be suited to the circumstances of students. Good and cheap boarding can be had in the town, and vicinity. Application must be made before the middle of September, that the necessary books may be procured by the students, or at their expense. JOHN M'FARLAND.

Paris, August 17th. 1827.

N. B. The remaining five months of the year can be spent by the students at home, in the study of systematic theology, or they may engage in such employment as circumstances may require.

A SMALL ASSORTMENT OF
TRACTS,
For sale at the Luminary office.

A Virginia paper calculates that there are 128,000 useless dogs in that state, which consume provisions sufficient to support as many hogs, which would be worth at 5 dols. each 940,000 dols. Each useless dog, he adds, would probably kill one sheep per year, on an average, which at 3 dols. each, would be 564,000 dols. Thus making the maintenance of useless dogs in that state, amount to 1 504,000 dols.; more than three times the amount of the tax of that state.

THE
DIVINE PURPOSE,
DISPLAYED
IN THE WORKS OF PROVIDENCE AND GRACE;
IN A SERIES OF
TWENTY LETTERS,
Addressed to an inquiring friend.

RECOMMENDATIONS.

Mr. Skillman,

Sir—I have read the "Letters on the Divine Purpose," with interest and pleasure.—The Author, whoever he be, is 'a workman that need not be ashamed.' The style is modest, plain, perspicuous, and inoffensive; and the argument, in my judgment, invincible. The most tenacious opponent must read with respect for the author, if not with conviction. The feeblest capacity, of those who believe the doctrine of Divine Sovereignty, can comprehend him, and must be enlightened, edified, and confirmed. The *work* has my cordial approbation, co-operation, and recommendation; especially to all whose sentiments are denominated *Calvinistic*: and who find difficulties, on this subject, in their own minds, or who may be harrassed by vigorous opponents. I wish you ample success in the publication, and desire that you consider me pledged for 50 copies.

THOMAS CLELAND.

Mercer County, Ky. Aug. 10, 1827.

Mr. Skillman,

It gives me much pleasure to learn, that you are about to publish the *Letters on the Divine Purpose*. I have never met with a treatise on the same subject, and in so small a compass, which contains so much excellent matter, written in so plain and convincing a manner. These Letters, in my estimation, present the doctrine of Calvinism in a just point of light, and cannot fail to be read with interest and profit by every candid inquirer into the *Divine Purpose*, as that doctrine is stated in the Sacred Scripture.

JAMES BLYTHE.

Lexington, Ky Aug. 15 1827.

CONDITIONS.

The Letters will make a duodecimo volume of about 250 pages. To be printed on good paper, and neatly bound in leather, and lettered. Price 75 cents per single copy,—eight copies for five dollars. Persons procuring subscribers, will please to forward their names to the publisher in Lexington, by the middle of October; at which time the work will go to press, should a sufficient subscription be received.

THOMAS T. SKILLMAN.

Lexington, August, 1827.